



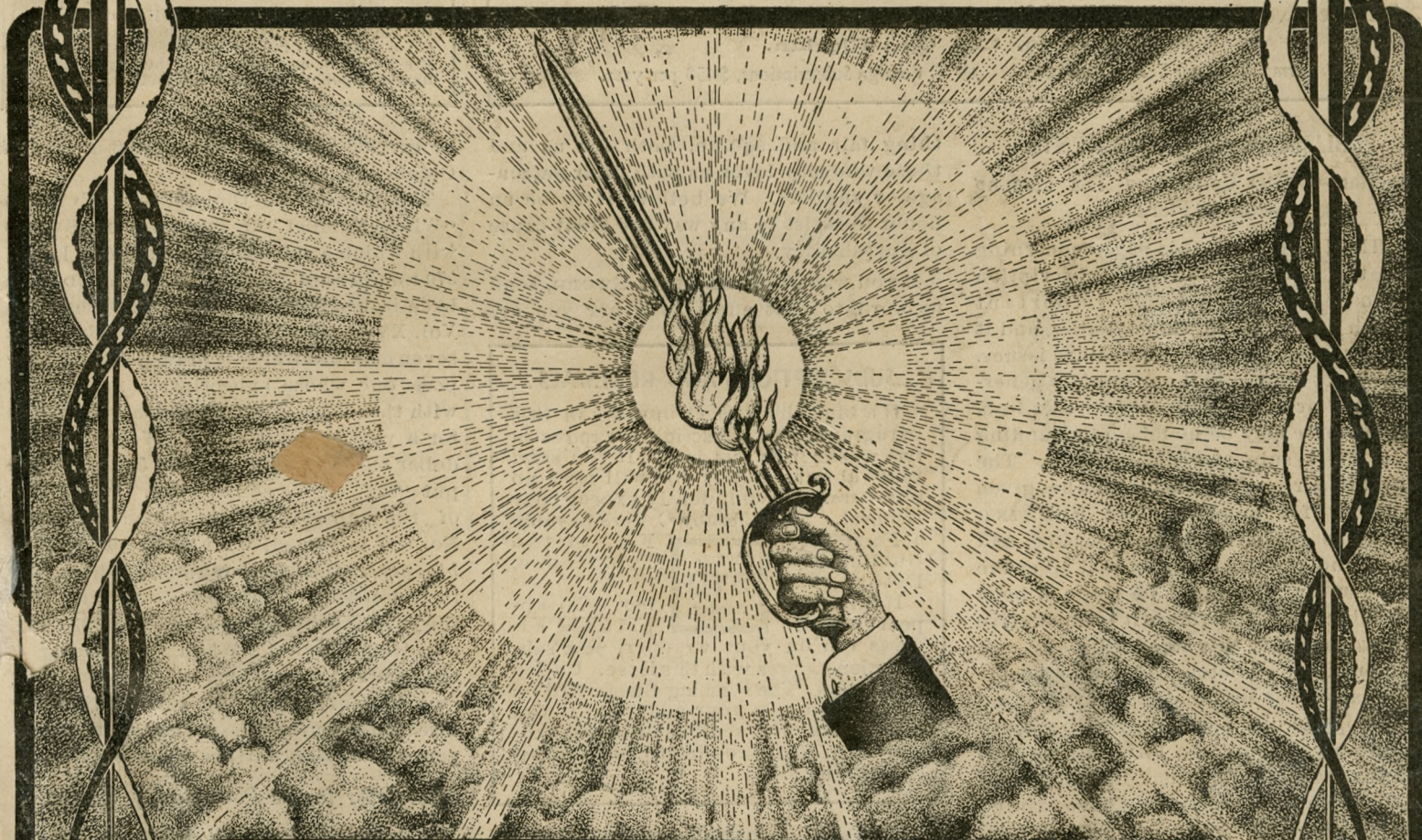
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., SEPTEMBER 6, 1904.

NUMBER 13.



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SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PROF. U. G. MORROW, Editor.

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## BRIEF DIRECTORY

of  
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Estero, Lee Co., Fla.

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## PUBLISHER'S ANNOUNCEMENTS.

### Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. The Postal Department at Washington has given authority for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

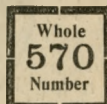
thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

If you want THE FLAMING SWORD, send us word to that effect, whether you are

### ...SUBSCRIPTIONS AND RENEWALS...

If a blue check mark appears in this paragraph, your subscription expires in two weeks from this date. If you send renewal immediately you will miss no numbers. We confidently expect your renewal. Make Money Orders payable at Fort Myers, Fla., to the Guiding Star Pub. House, Estero, Fla.

If this number (570) appears on the printed address tab on your wrapper, your subscription expires with this issue. Unless you renew, The Flaming Sword will be discontinued to your address. If you cannot pay now, send us order for subscription, with promise to pay during the coming year.



able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

### Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 570 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 570, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 570, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 570, and put "622" on the address tab. In the case of the subscriber here instanced, when No. 620 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

### Our Offer to the Poor Hereby Revoked.

THE FLAMING SWORD has been entered at the Estero post office as second-class mail matter. The postal authorities at Washington consider that our offer to the poor will lead to prohibitive results—that of obtaining names not legitimate subscribers within the meaning of the law.

We therefore announce that our offer to send THE FLAMING SWORD free to a limited number too poor to pay, is hereby revoked. No more names will be received on that basis. We would suggest that perhaps those whom THE FLAMING SWORD is likely to benefit are those who have sufficient tact, courage, and love of the truth to make personal sacrifices to the extent of at least \$1.00 annually, and thereby be enabled to subscribe for THE FLAMING SWORD on a basis acceptable to the Postal Department at Washington.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xviii. No. 13.

ESTERO, FLA., SEPTEMBER 6, 1904. A K 64.

Whole No. 570.

## Character and Location of the Garden of Eden.

CONTINUED FROM LAST ISSUE.

The Shaking of the Nations Through the Fall of the Cedar of Lebanon; Prince of Egypt and the Highest Tree in Eden.

KORESH.

"I MADE THE NATIONS to shake at the sound of his fall"—the fall of the Son of God is his descent into hell for the purpose of the regeneration of the Sons of God. Jesus the Son was the Voice or Word of God. By Word, we mean the speech or expression. This language of the Almighty is the revelation of God to man, the revelation in which God reveals himself as the humanity, in contradistinction to the common belief that God is an incomprehensible Spirit, all pervading, unapproachable, and extrinsic. The Lord is the Man; he is not, however, like the common humanity, which is without any of the attributes of Divinity. As the Son of God he is the Seed, and his descent into hell is his planting, which was effected by his dissolution and his absorption into the people who received him. The sound of his voice in the fall is the multiplication of the Sons of God, who are reproduced from his planting in the race. The product of the fall, or the planting of the Lord, which is the same thing, will be the resurrection of the Sons of God. This product will be the voice or sound of the fall of the Son of man. This is also the sound of the many waters mentioned in Revelation. At this resurrection—or the manifestation of the new genus or race which is soon to inhabit the earth, they constituting the immaculate ones—the nations will be made to tremble. Even the slightest intimation of the possible presence of such a possibility has, according to the Fort Myers Press, stirred the county of Lee as it was never stirred before. If the mere breathing of the possibility of a new power can so upset an entire county, what will the appearance of one hundred and

forty-four thousand Sons of God do to the world at large, which now can think of nothing but the almighty dollar and the power which it represents? The sound of the Lord's fall is the product of the reproduction of the Sons of God. These Sons of God are unlike the present church members, for these are not even the children of God in embryo; they are the sons of the evil one, and will perform his works.

"When I cast him down to hell with them that descend into the pit," signifies that the Lord descended into the pit and took his church with him. The church is in that pit at the present time, but it is ignorant of the fact. The Lord is also in the same pit as to his descending and animal life, from which he ascends with the Sons of God, which he will bring up with him in the fruition and resurrection of the dead. "And all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nethermost parts of the earth." Here, then, it is announced that those who have gone down shall be comforted after all. It was for this purpose that every tree of the Garden, even the tree of the fruit of the knowledge of good and evil and the Tree of Life, should enter into hell and rise again with the resurrection of the dead; for the planting and the rising again are but the means of the perpetuation of the life of both God and men.

"They also went down into hell with him, unto them that beslain with the sword." All who received the message of the Son of man in the beginning of the age were pierced with the flaming sword, which was the burning up of the personality of the Lord. The proc-



ess of theocrasis is the flaming sword of the Scriptures. The carrying up of Elijah in the chariot of fire was the flaming sword; the same is true of Moses, and of the Lord at the beginning of the age. It is by the flaming sword placed at the east of the Garden to keep (perpetuate) the way of the Tree of Life, that life is constantly maintained; the operation of the Holy Spirit was the beginning of the destruction of the "old man," the "man of sin." When the "old man" is entirely subdued he is slain; this killing is done with the sword, the *flaming sword*, which kills the "old man," out of which the new man arises.

"And they that were his arm [arm here signifies strength], that dwelt under his shadow in the midst of the heathen." God from the Lord impregnated the church; this was his overshadowing, and all who received the Holy Spirit were under that overshadowing, and thus dwelt under the wing of the Lord. In the descent they went completely into the shade and became the heathen, while at the same time they thought themselves Christian. It is one of the functions of the processes of regeneration, to die and go down to death. This is true of every seed, even the seed of God. There are no exceptions to the laws of God; but where there seem to be exceptions, it is for the reason that the full law is not understood.

"To whom art thou thus like in glory?" The likeness of this Tree is the likeness of the Lord God. It is the Tree which the Lord God made in his image and likeness, and into which he breathed his own life and called his name Adam, meaning the material product of the creation of the Almighty, the life in which the Godhead became the Arch-natural human being. This Tree was life the Almighty, because it was the manifestation of the Lord God in his visible and tangible human existence—the veritable Godhood. "And in greatness among the trees of Eden." Can there be any question of the character of the Garden of Eden, or of the Garden of God?

"Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth." The nether parts of the earth are the lowest conditions which it is possible for the human race to reach in the fall of man, for it is from these conditions that the race is resurrected. The joys of heaven are the result of contrast with the condition of the hells; and all who enter heaven will do so from the experiences gained in the operations of the hells. Hell, then, is a constant condition, and the smoke of its torment ascends forever and forever. But those that go down into hell gain their experiences, and when the time is ripe for their ascent, they come up out of hell as the regenerated Sons of God. Hell is the cess-pool of the wastes of heaven, in those processes which comprise the heavenly activities. There can be no active operation in any sphere, even in heaven,

without friction and wear; for the law that prevails in one domain operates in every domain of the universe. The activities of heaven precipitate the wastes of heaven; therefore the fall of man as the necessary consequence of the active operation of the spheres in which God works in his highest functions.

"Thou shalt lie in the midst of the uncircumcised with them that be slain with the sword." The uncircumcised, in the supreme sense, are the posterity of Joseph who became the house of Israel, and were also called the house of Ephraim. They are called the uncircumcised and the heathen, because they ceased to perform the rites of the Israelites, among which was the ceremony of circumcision, and thus they became Lo Ammi, not my people. They became the heathen, and thus the uncircumcised. It was specifically into this posterity that the Lord and his church descended, in the fall which succeeded the primitive state of the church. All nations into which the Holy Spirit descended and upon which it operated, were slain with the sword. These all went down together in the fall of the church, in the processes of regeneration through the Christian dispensation.

"This is Pharaoh and all his multitude, saith the Lord God." This Tree of Eden is called Pharaoh because it was the product of Egypt. Pharaoh signifies prince; in a higher sense, the sun, and in the highest sense, the light and life of the world. "I have called my Son out of Egypt," has a higher significance than any of which the ordinary theologian has any conception; for the calling of the Son of God out of Egypt, means nothing less than calling him from the depths into the heights and glory of the Prince of the throne of God. The Lord was the Prince from Egypt, and thus he was, in the supreme sense, the Pharaoh here referred to as the highest Tree in Eden, the Garden of God.

#### Economy in the Work of Creation.

THE CREATION of supply is economically simple. The world should unite in the economical extraction of the resources of Nature and industry. The world should create, through united effort, the greatest amount of production with the least possible expenditure of mental and physical energy; then it should unite in the equitable distribution of this production. To accomplish this, the Christ must find his way into the very soul of human life, to regenerate it.

#### Revolution in the Soul of Man.

MEN MAY PRATE of the possibilities of human development without a revolution in the soul, but they will yet be compelled to learn that humanity is utterly corrupt, and that the most flagrant criminality of the age is conducted under the guise of a moral and religious garb—the more dangerous because the most deceptive.



## THE SOUL AND SPIRIT OF MAN.

The Triunity of the Soma, Psuche, and Pneuma; the Material Basis of all Spiritual Energy.

KORESH.

IF THERE IS ONE THING more than another that the Koreshan mind should be clear upon, it is the distinction between the Messianic law and that of individualism. The fundamental fallacy of the prevailing sentiment of individualism, is that every man is sufficient unto himself, and that the only god necessary for his spiritual, moral, and physiological perfection and perpetuity is the god within his own being. The Messianic law is that of polarization. The ultimate and thorough utilization of the forces inherent in the organic constitution of the human race, can only obtain in the conservation and centralization of those forces which, through the law of polarization, aggregate in the form and consciousness of visible and tangible human beings. The law of polarization, as pertaining to the universal or macrocosmic man, means merely the centralization of the forces of the aggregate mentality of the race, or that portion of the race coming under the influence of the polarizing zone of specific activity.

The seat and citadel of life and potential power of soul energy in the body is at the root of the propagative tree, and, correspondentially, in the brain at the centers of the mental analogues to these two resources of soul creation. Those acquainted with Koreshan literature to any extent, begin to understand the distinction between mortality and immortality. Man is mortal, and immortality is a condition to obtain through the application of certain definite laws. There is such a thing as death, and it does not belong exclusively to the external and material state. Mortality is distinguishable by the constant break in the continuity of consciousness, and the changes in which there is a disintegration of the integralism as it is observed with the natural senses.

Man is in the state of constant dying; this condition is not confined to the bodily form, but obtains as much with the spirit as with the body. One of the greatest obstacles to the apprehension of the principles of integral life, is the prevailing belief that the soul and body are two distinct things or entities, while the fact is, the soul and body are one; and a soul never exists separately from the basis of its life, namely, the organic form. You might as well assume that flame can exist without the combustible material upon which it depends, as to imagine that soul can obtain without its body. The soul constitutes only a part of the result of the activities of the functions of the organism in their elaborations.

Two distinct qualities of activity comprise the phenomenon that we call flame—light and heat. Light

is the result of combustion of matter; and no light can obtain without combustion. Heat is its correlate product. Light and heat are the constant concomitants of the destruction, by combustion, of the matter as fuel, with which the phenomenon of flame is perpetuated. Light is the pneuma and heat is the psuche of the one activity of combustion; therefore, the spirit and soul of combustion are two distinct phenomena of the one operation. Electricity and magnetism are correspondentially related; electricity being the pneuma, and magnetism being the psuche. The spirit and soul life of an ordinary process of combustion depends upon the supply of the bodily material with which the combustion is perpetuated.

It will be seen that the pursuit of the study of the character of the soul is materially simplified when a little common sense is applied in the study. The great difficulty in the way of the easy solution of the problem, (in the minds in which it remains a problem,) resides in the fact of the material tendency of the common mind. One imagines himself very spiritual when his mind wanders off into the labyrinth of the mazes of mysticism for the exploration of the mysteries and secrets of immortality. Many things enter into the causes of the mental obscuration in which the world finds itself, in its search for something which it does not find. The general conviction that the time was when there existed no material world, and that from a state of universal chaos came the forms of order which now constitute creation, is a most deceptive fallacy. Upon the basis of such a conviction it is assumed that spiritual life has existed separate and apart from the material world as we now find it. Creation is a perpetual characteristic and quality of being, and a constant factor in the economy of the universe. Spirit and soul life obtains by virtue of the fact that there is a constant material basis of activity; for as the flame proceeds from and depends upon the fuel, so the phenomena of being obtain from the material supply of the combustions which comprise the activities of all functions in the universe.

There exists no ethereal substance in the universe that does not come from the activity and dissolution of matter. The ethereal substance or essence of matter is not material, though it is substantial. The material body is the material basis of the complex essence which the material organism constantly generates and distributes in the functional activities of organic life. This complex essence—composed of light, heat, electricity, magnetism, and concomitant essences—constitutes the spirit and the soul of the life which cannot exist without the body in which to perform their uses. "But," it will be argued, "we see the soul or the spirit (we who have the inner sight), and we see it as a living and objective thing, as much an object of sense as the body in the physical form." We still maintain that no spirit exists



out of the body of the tangible, living form. The emanations of the soul, made up of the living entities which constitute the aggregate character of the being, are constantly radiated and absorbed by the living forms around us, which are the habitations of these disseminated conscious beings. All of the incongruous and spurious phases of modern soul-seekers belong to one common, conglomerate mass of materialistic grossness having no basis of scientific construction.

When the fires of organic life—either in the vidual or in any aggregate form of organic operation—cease to burn, the soul of that organism ceases to generate and the form disappears. The essences in the quality of spiritual entities have gone over into other formate structures, where they continue to carry forward their uses of life. The pneuma, psuche, and soma are one, and cannot exist separately. By the pneuma, we mean the spirit; by the psuche, we mean the soul; and by the soma, we mean the body. These three constitute the man. In the more perfect sense, the three—the intellect, the will or affection, and the constructive form of their activity, the body—are the soul; that is, the man is the soul, but the soul is not whole (integral) until it reaches the point in its existence where it can dematerialize, dissolve, and radiate into the more highly constructive form. The final and material end of the developing manhood is in his departure from the visible form through theocrasis. This is the fulness of human fruition; this attainment is the fruition of immortal life. When the man has found this attainment he has found the soul in its fulness. This is the living soul that God made in his own image and likeness; this is that, into which God breathed himself, the breath of life, and made of it his own manifestation—the Son of God.

The soul of the common parlor match is visible when it is set on fire by friction, and is seen by the physical eye because the combustion is not complete, for there is tangible matter not consumed—enough to render the combustion visible. The flame can be seen, but the light of that flame, the light radiating into space, cannot be seen, though its phenomenon is manifest in what we call light. The difference between the light or flame of the match and the corresponding essences of the activities of the organic vidualism which we call man, is that the man is structured complexly, and the essences of his generation are of the more highly organic kind. That consciousness which we call mind, as we have so often declared, is but the contact or touch of things in the body and brain, by which there is the friction of contact and the experience of these contacts or touches. The two equivalents of hydrogen and one of oxygen which in contact, friction, and consequent combustion create water as the precipitate, and the spirit of the combustion which is radiated, constitute just so much of that aggregate of matter and its activity which makes the soul.

The soul of the universe is the aggregate of all of the essences which are generated from the complex activities of the universe in its entirety. As the universe is one and eternal, never having had a beginning in the sense of the mind of men who think but partially, but always being, as an active and integral unit, so it follows that the soul of the universe has its point of polaric influence through which the whole universe can be experienced by the one who can coördinate his being with that polar point. Where is the man who can coördinate with this central apex of organic life? Finding him, you have found the Messianic center of this fruitional age of the sons of men. It is only through the function of this man that life can be instituted in and with the race. Individualism will not do; and those who are dependent upon their own denominated individuality, will find to their final discomfiture that the universe exists by virtue of its polaric and axillary force. There exist the annulus, cone, and apex of universal life; to find these and enter into their coördination, is to find the secret and act the life of the integral unit.

## New Century Studies and Reviews

Lucie Page Borden

### THE TRUE MISSION OF THE LORD.

Three Great and Independent Lines of Testimony indicate it to be the Impartation of Immortal Life.

ON GOOD FRIDAY of every year, a service lasting for three hours is held in many Christian churches in commemoration of the time when Jesus hung upon the tree. Here, amid all the refinements of luxury and the trappings of sorrow to assist the worshipper in his pious task, a ritual is chanted expressive of the profoundest reverence and love for One who, by his love and sufferings, delivered the world. In this year of our Lord, 1904, there are many questioning hearts. There are many who would like to see some palpable sign of the fact that this deliverance was accomplished. "Look at the multitudes who throng our churches upon Easter Sunday. See how many names we have upon our church roll. Remember our great philanthropical and benevolent organizations. Think how much we owe to the Lord Jesus for being the propitiation for our sins, so that when we die we can go straight to the presence of God the Father without suffering the rightful penalty of our sins by being plunged into the torments of a dreadful hell!"

Such are some of the benefits said to accrue to man through the Lord's death and burial, but they do not satisfy those who want to see some evidence of deliverance from sin, sickness, and death here and now, among the followers of the Lord. There are many who believe that there should be some relief from the awful condi-



tions imposed by the curse, and who think that to confine the results of the Lord's mission to the future world shows a misapprehension of its import. Did the sacrifice of the Lord Jesus serve no other purpose than to appease the wrath of an offended first person of the trinity, or was it intended as the precursor of a series of acts which should effect a total regeneration in the nature of man, so that he may live in the enjoyment of better conditions in the material world where his home is fixed?

There are three lines of testimony to be examined before a decisive answer to this question can be given. There is, first, the evidence of Nature, or the character of the physical universe. What does it testify in regard to the future destiny of man and the means of his redemption? The testimony of Scripture must also be weighed and compared with the evidence furnished by Nature. Here there are two lines of testimony to be followed, and one must consider what inspired men have written about the Lord, and, finally, in what light he himself regarded his mission.

There is presumptive evidence of no uncertain nature furnished by an investigation into the mysteries of creation. Here is seen the perpetuation of the species through the seed. The human, the animal, and the vegetable are fixed types reproducing each after its own kind. The Son of God was the firstfruits of a new order. Before He came into the world he was declared, by prophetic inspiration, to be the mighty God, the everlasting Father. In proof of His character, it is narrated and confirmed by competent witnesses that the grave could not hold him. He, alone, grappled with the great enemy of all mankind and arose triumphant. Being the Holy One, He could not see corruption.

He was not suffered to see corruption because he was the type of the immortal race. An examination into Nature shows conclusively that the climax of evolution is not reached until the universe has brought forth its culminating product. The being who should fulfil this condition, standing at the apex of creation, must necessarily be of a permanent and enduring type, not subject to physical decay, but possessing within himself the essentials of perpetuity. The universe, when studied in the light of knowledge, reveals the permanence of its own structure as insured by constant recreation. It is biune in construction. It shows, too, when studied in detail, how the lower types are constantly merging into the higher, the elevation of the lower taking place through absorption into the kingdom next above. The transformation of plant life into animal life is our earnest of the transformation of human life into God life. Where? In the future world? If the immortal type as the Seed-man be manifest in the natural world, then the offspring of the Seed, the perfected race, should be manifest in a natural form.

The universe, then, being interrogated, would lead one to expect its crowning product as far above man as he is above the brute creation. An examination of its laws would determine that the regeneration of man

might be expected through his absorption into the life of this higher kingdom.

Jesus never belittled himself. He corroborated by his own words all that the prophets of old had taught concerning the deliverer who was to come. He offended the men of his generation by putting forth the claims of his inherent Divinity. He declared his identity with the Father. In regard to His own mission, he said that he came to save. "The Father sent not the Son into the world to judge the world, but that the world through him might be saved." That this salvation was to be the elevation of man out of the mortal or dying state, is shown by the Lord's promise to give eternal life to those who should believe in his name. Eternal life is the antithet of immortality. Since the grave could not hold Jesus, he must have had life in himself. He must have belonged to the genus of immortals, fit, therefore, to rank as the crowning product of creation. A careful, unbiased study of his own words gives testimony that Jesus considered his mission was to impart this life to mortal men. There is not a word in the Gospels to show that He had to appease the wrath of an offended Deity sitting up in heaven. His object was to make men immortal as he was immortal, so that they might triumph over death as he triumphed.

Why, then, is there no evidence of such a power found among them? Because the time is not yet come for the Seed which was planted to reproduce itself. The Lord's death on the cross was a necessity. It was preliminary to His translation. It was not only the means of effecting certain physical changes in His organism, but it enabled him to demonstrate in the most startling manner his power to rise from the tomb. His real death was in the race, when as Seed sown he went into his Disciples after his translation. Thus the germs of immortality were sown in mortal soil; so there is hope that when the time appointed comes, the Lord will rise again from this tomb, in men regenerated.

#### A Striking Feature of Koreshan Progress.

THE IMMENSE ADVANTAGE of being in a position to appreciate the work done by the Koreshan Unity, entails its obligations upon the one so favored. The most striking feature of the progress made is the ardor of generosity which has actuated its Founder and Inspirer. He has given so freely to the world in the endeavor to awaken an interest in the divine principles promulgated under the title of Koreshanity, that no one seeing this could believe for a moment that any idea of self-seeking had entered into his conscious volition. To give the truth to the world that the world might live—this has been the animating thought behind every act.



## A Social Experiment.

THERE WAS ONCE a man who stood high in the church of Christ and who professed the gospel of the New Testament. He looked around upon the world and saw that rum and wickedness went hand in hand. No matter in what direction he turned his eyes, there he saw rum and wickedness. He wanted to help the world get out of the ditch, but he saw these two comrades pulling it down as fast as he and the other reformers could put out their hands to give it a lift. As he looked into the saloons, he found them full of poor wretches whom the inordinate thirst for liquor led into every kind of evil.

Now this good man began to reason to himself in this wise: "Wheresoever I turn my eyes I do always see rum and wickedness in the closest companionship. Wherefore it seems to me certain that the essential thing is to separate these good comrades. I will buy me a saloon which shall be consecrated to the Lord, and I myself will be there when all is ready to dedicate it to his service. Here men may find rum, but I will see to it that wickedness is barred out from so much as setting one foot inside the doorway." So the good man took counsel with himself, and all the bishops and deacons were astonished at his logic. And some said, "Go to; thou art wiser than Solomon. Let us hasten to the Bowery and there choose a place for this godly gin-shop."

Then it came to pass that upon the date fixed for the saloon to open, there were many good people assembled in the place chosen, where pious hymns were sung and prayers said. There was food in abundance, and all were merry because they said that here the poor man could find cheer for himself and a glass of rum without meeting with wickedness in any of his numerous disguises.

After the meeting was over there came a young man who had never tasted rum. He had never felt the craving for liquor and he had avoided the saloons from shame of being found in the society of sots. But he had heard much of the new shop, and so it chanced that he passed in to take his first sip, and in the act awakened an appetite that had long lain dormant. He called for a second glass and then a third, and when he was refused he went back into his own home but not alone.

The first time that the founder of the respectable saloon came to see it in running order he noticed a dark face leering at him from a corner, and there sat the same old comrade, rum's wise parable companion, whom he had taken so much pains to bar out, even going to the trouble of singing the doxology in hope of keeping him away from the new social experiment. When this churchman saw that wickedness had slipped in despite his precautions, he began to doubt his own logic and to say, "Truly I was wrong, for I perceive now that rum and wickedness are inseparable; but the human race takes to rum as a fish to water, and I—I know not how to prevent it."

There came another man who said, "I will change humanity so it shall eschew rum, and the saloon will be no more." No one believed that he was able to do this, for the transformation of humanity is not an easy matter. But he said, "Have you not read what Hercules did when set to clean the Augean stables—how he turned the rivers from their course and drove them through the stalls uncleaned for years? So shall I do my work, and the stream of life shall bear away on its broad current whatsoever is vile in human nature." And this man did as he had said.

## General Contributions

### THE ELEMENTS OF RATIONAL THOUGHT.

The Work of World-Transformation to be Wrought Through the Application of the Genuine Science of Life.

BERTHALDINE, MATRONA.

"IF THE HUMAN RACE were to become rational through and through, for one brief day, what a whisking away upon the winds of ridicule there would be of solemn fakes, frauds, and farces that are now treated with respect, deference, and even awe." Thus wisely remarks the editor of the *Saturday Evening Post*. He may thank God that the day is at hand for the restoration of mankind to a thorough-going rationality, and that the Restorer is not ninety-five millions of miles distant, though standing at this moment in the central Sun. Thick-skulled, opaque humanity is to be made absolutely transparent by a revolution and vibration of enlightening forces, potent to dissipate every false front that has served as a hiding-place for lying spirits. Every human skull if opened up to the eye of understanding, would reveal itself to be a hollow globe, with a world within thinking itself inside out, and always on top, when it has not even touched bottom facts, or grasped the foundation principles of rationality or genuine elevation.

"Rational through and through!" Has the universe ever, within the memory of mankind, produced a mind capable of demonstrating its rationality by the production from itself of a system of sciences so coördinating each other that the sum total of their effulgence is a revelator of the relationship of that mind to all other minds? The basic and most comprehensive specific science is that one which treats comprehensively of the universe as a whole; one demonstrating its form and functions from center to circumference. This fundamental science, to be proved rational, requires as its prime fundament a demonstrated premise, demonstrable by the applied laws of analogy, and by mechanical tests so related to the plumb-line of morals and mechanics that all peoples of average mental powers, giving due respect to the testimony of the plumb-line, may accept the premise without demur.

With such a science, properly named Cosmogony,



accepted as the judgment-seat or prime fundament of all mental operations, a man may know just where he is in the universe, and how related to all other things within its known confines. Without such a science man is and must remain the "unknown and unknowable," because invisible and inconceivable to the rational faculties, as a finished product. Search must be made by the would-be rational being for the true cosmogony. Is this science primarily the production and possession of any one mind? Could the universe produce as its own matrix and vitalizer anything finer, anything more comprehensive, than one mind capable of knowing it "rationally, through and through," with such perfect knowledge that its possession implies the art of creating and recreating that which it knows as the sum total and counterpart of itself?

Such a mind might be called with justice a finite or finished mind—a knowable being to be known and loved. Such a mind may readily be regarded as the parent of all lesser minds which constitute the "infinite" or unfinished, the incompleted till reabsorbed into the image and likeness of their infolded origin and destiny. This unit of mentality would, in the symbolic language of the cosmogony, constitute the Sun of the universe, and consciously or unconsciously, all lesser minds must recognize themselves as dependents upon this center, and also as constituents of it. Such a mind could be seen by its intelligent constituents as the solar annulus or college of their final matriculation as masters of true art, therefore as the Mother of all living, in whom is the quickening spirit of the eternal Father.

The chief Apostle to the Gentiles, of the one Man recorded as the possessor of the central mind, said unto the church of this living God: "Let this mind be in you which was also in Christ Jesus." In Christ Jesus this mind was revealed as the Father of the universe, for he declared to one seeking knowledge, "He that hath seen me hath seen the Father." "I and my Father are one." In the church militant this mind has been the veiled and unknown Motherhood, "the elect Lady," the espoused of the Christ elect. She took the black veil of the world's sin-bearer, which the Lord, one with the Father, became through his conjunction with his chosen Messianic successor—Peter the Apostle. In Peter He found the throne of his glory, and in the woman who loved him supremely, the altar of his choice. Upon this altar the Lord has been a continual sacrifice of divine Sonship; not a man has been "gotten from the Lord" among things visible since he laid himself upon it; and throne and altar have been veiled by the shadows of sin. Nevertheless, the church militant has been a battle-ground for the regeneration of the Son of Liberty.

The church militant has fought, bled, and died, yielding its palms of victory to the Church Triumphant eternal in the heavens, where she sits enthroned. Her throne is the one intellect with power to discern and wisdom to confess the divinity of her Motherhood in the sonship of the mind that was in Christ Jesus, and by him enthroned in the ordained scientist of truth,

the Patriarch at Jerusalem of the one true church of the living God. His Bride, the church of the living God, the eternal truth, knows the Almighty in the sin-bearer of the world, whose works and ways, whose law and gospel, are through military service operating to clothe her with life-giving form and functions maternal, that rational man, "rational through and through," may in due season be born of her into the image and likeness of Him who could say with the science of his being enthroned, "I and my Father are one." The shepherding of the sheep is a Messianic function, and proclaims Peter Jehovah's Apostolic successor in the attainment of Messiahship, an office implying restoration to the unity of divine Sonship and Fatherhood through exaltation of maternity to Divinity by the application of the science of the laws of life.

The divine Motherhood has been formed within the "holy of holies" of the man called of God to be his Messenger and the Shepherd of his sheep. To him has the enthroned Jehovah-Eloah revealed his own interior with the result that the image and likeness found written there, the form of the Bride, the Lamb's wife, the New Jerusalem prepared as a bride and adorned for her husband, have caused him to leave all and cleave to her alone as his hope of glory, his manhood's restoration to divine Sonship.

She, the Bride, rejects all thrones and dominions save that of the mind of the Reasoner who, with holy boldness, declared to Jesus, "Thou art the Christ, the Son of the living God." To Peter, the rational scientist, she has committed the keeping of her power and great glory, even the more excellent glory to be revealed. Peter's headship of the church militant was to extend to the foot of the dispensation of that church which the Lord was to plant upon a Rock, that Rock being none other than Peter, the keeper of the keys of the kingdom of heaven in earth, the keys of knowledge or the genuine science that restores rationality to men, exalts maternity to Divinity, and gives divine Sonship to all who hallow or make holy the Lord's Messianic "new Name."



#### Discovery of God a Possibility.

KORESH.

THE PREMISE upon which all modern science is founded is unmitigated assumption, confessed to be such by the leading thinkers and investigators of the age. It is for this reason that the study of the works of God leads to indefiniteness concerning the character of God. The question, "Who by searching can find out God?" does not imply that by searching we cannot discover him, but it rather signifies that the one who searches according to the principles of reason grounded in a research based upon a primary absolute demonstration, may discover and define his true character.





## In The Editorial Perspective.

THE EDITOR.



THE SAVAGES OF CIVILIZATION are growing more and more conspicuous as we near the crisis of the age. Lawlessness in America has increased to such an extent as to cause alarm throughout the country. The peace and prosperity of the nation and the rights of the people are menaced by the manifestation of the elements of anarchy in its various forms. One great excuse for the deeds of the mobs has been that many criminals escape just punishment through mere technicalities of law. But recently a Georgia mob forcibly overcame military guards and took from the officers of the law, two Negro prisoners—who had been tried and sentenced to death for the murder of a family of five—and burned them at the stake. There was absolutely no excuse for such a deed of horror. The law had taken its course, and its officers were ready to execute the death penalty. When the hundreds of people shouted in glee at the sight of the terrible torture of the Negroes, and threw blazing lightwood knots at their heads, we see manifest nothing but the spirit of the savage under the mask of a Christian civilization. Well may some writers ask, "Are we really civilized?" Let us hope that the majority of the people of America and of Christendom are rightly entitled to credit for marked development in the lines of moral progress and real civilization; but it is evident that the spirit of lawlessness, of anarchy, of savagery, is expressed in the numerous revolting deeds of the so called enlightened centuries of the modern world. In the work of the mobs the love of law and justice is not manifest, but only thirst for blood! The mob does not act deliberately with a sense of honor to the nation, in the execution of the victims, but under the impulse of fiery emotion, under the spirit of revenge, with the mind inflamed and enraged to the verge of insanity. At the time of the infliction of torture upon its victims, the heart of the mob swayed by the force of savage emotion, feels intense delight in its work. There is no more real hell than that in which the fiendish mobs live, move, and have their being. Dante and Milton never pictured the tortures of the infernal regions to be more terrible than those really felt by the victims of the mobs of civilized America! There is a meaning to these numerous outbreaks of lawlessness. The mob is a factor in the disintegration and dissolution of the old order of the world; and the spirit of the mob will become more and more powerful until a reign of terror results. In the mob is reflexed the sentiments of revenge that lurk in the heart of a people professedly Christian and enlightened. If the mind and blood of the human system were pure there would be no eruptions on the body. We see in the mob symptoms of a terrible disease in the body politic. We do not seek to encourage the mobs in their deeds; we do not seek to inflame the morbid and diseased parts and elements of the nation, for we are unalterably opposed in principle and practice to every breed of anarchistic disregard of Constitutional government; but there are men who are acquiring power and notoriety by constant irritation of the public mind. They are public agitators, centers of destruc-

tive vortices, conspirators withal, leaders of the *mobile vulgus*, the voice of which is not now the voice of God, but the diabolic mutterings of revenge. The manifestation of the spirit of the mob constitutes an evidence of the approaching end of the age, the destructive revolution which must come as a result of the intense activity of the elements of lawlessness. Every good has its opposite evil, and every principle of order its antithetical chaos. The Jewish dispensation came to a great crisis through the work of the mob that made Jesus the most conspicuous martyr of the age; the mob which made him victim but expressed the elements of hatred harbored in the heart of the non-progressive portion of the Jewish race. Triumphant from the scenes of the crisis of every Messianic age there must arise an angel of light, the Messenger of peace, the hero of a new civilization. In the repetitions of history, deeds of darkness finally give place to the dawn of day when the Sun of civilization enlightens the hearts of men. But the rise of a lawless element is always a possible contingency; and the safety of the spirit of progress throughout all ages lies in organized government. Perfection never obtains throughout the world as a whole. The most enlightened must govern; the lower strata must be controlled by pressure and restraint, imposed by the weight and strength of righteous law.

The mob responds quickly to emotions or impulses. The Latin term used to designate the mob was the *mobile vulgus*, meaning the movable common people. Public opinion is noted for its fickleness; in the mob, phases of public opinion and feeling degenerate into lawlessness. With the mind inflamed and the nerves tense with excitement, the mob is subject to rapid changes in attitude and expression. How quickly the people of France, a century ago, responded to the sentiments of conflicting factions! Though at first enraged against the church and state, the forces of the Revolution reacted upon themselves in the Reign of Terror. Swayed by the psychological power of leaders or centers of the Revolution, the people turned from one faction to another until complete anarchy prevailed throughout France; and it is worthy of note that order was not restored until Napoleon became Dictator. The mob came in contact with the power of a stern face and iron hand, and its elements were subdued. Perhaps the most striking example in history and literature, of the mob's susceptibility to changing emotions, is that of the mob, in the Roman Forum after the assassination of Julius Cæsar. Inflamed through the conspiracy of Brutus they rushed into the open to make demonstrations against the friends of Cæsar; but Mark Antony, using rare diplomacy, played upon the hearts of that mob with the psychology of his masterful oratory, until within an hour's time the mob was turned against the conspirators. In the word mob there is a depth of meaning not usually perceived. The mob is mobile—both words being from *mobilis*, movable, changeable—from *movere*, to move. The work of the mob is a movement under emotion or impulse. The word mob



also means a cap or hood, as well as to cover, to conceal. In view of this, it is not a little remarkable that mobs usually wear false faces, hoods, or caps; such a practice prevailed among the notorious Ku-klux of the reconstruction period of American history, and the "whitecaps" of more recent times. The spirit of the mob is generated and concealed in the masses; but the spirit finds expression in the most mobile portion of the body social. The most mobile portion of the human body is the face, where every emotion of the mind is instantly and accurately portrayed and expressed. The real and undisguised voice of the masses must come from the face; it finds expression in and through the mob, which constitutes a reliable index to the character of the baser elements of the masses, with which the mob is mentally, morally, and spiritually most directly related.

The face may be repulsive in its expressions of hate and revenge; but the face must not be blamed so much as the character of the mentality within that makes the face mobile and susceptible to the darker moods of the man. We should not expect to cure social evils by merely endeavoring to reach the elements and instruments of their expression. Neither can there be any reform through any movement which caters to the sensual, unrefined, and unregenerate spirit of the masses. If for no other reason than that it appeals to the spirit of discontent and the spirit of uprising against constituted authority, modern socialism ought never to gain a foothold. Disease is never cured through treatment of mere symptoms. The disease of the great body of civilization, with its societies and governments, is more deep-seated than lack of adjustment in the field of economics. The pulpit may cry out against lynchers with all its might; anti-vice societies may fight the saloons and houses of ill-fame; Comstock may continue his raids upon authors of obscene literature; and socialists may theorize concerning the cause of the evils existing in the fields of industry and commerce but nothing permanent will be accomplished by them, for they do not touch the real disease at all. The heart of man must be reached through the exercise of the rational faculties. Let the heart be touched by the rational spirit of righteousness, and the face of the great body of peoples of civilization will light up with the joys of the new world. Mobs will be supplanted by groups and gatherings comprising movements in the interests of the unity of endeavor for the promotion of the health and wealth of both mind and body of the individual and aggregate mass. Koreshanity has no sympathy with any spirit of lawlessness, no matter under what name it may be expressed; but this does not mean that we have no interest in nor sympathy with individuals who are involved in the numerous vortices or whirlpools of disorder and destruction. We would teach the millions how to insulate the mind against overpowering influences, and save them from the coming storm. Here and there we may find some whom we may be able to snatch as brands from the burning.

They will be in greatest danger who are in the field of the greatest conflict. We are entering the period of great visitations, the day of natural reckonings for past deeds of individuals and nations, which are registered in the character of the life

that courses through the dispensations. We believe in the principle of conservation of energy, the immutability of law, and the ultimate triumph of truth and justice. In the end, no crime goes unpunished, because the laws of retroaction are certain. If the mobs could philosophically accept the situation and hold their love of revenge and thirst for blood in abeyance for a time, the initial stages of social reform might be easier. Or, if some one with sufficient authority and force of character should demand of the mobs that in the execution of the accused, he who is without sin should cast the first stone, pull the first rope, or throw the first torch at the victim at the stake, there might be dispersion of many a revengeful group of savages. It must be understood that not all who join the mobs in sympathy and deed are necessarily irretrievably lost. The Apostle Paul joined the mob that stoned Stephen; and many who sympathized with the mob in the crucifixion of the Christ by the Romans and Jews, repented under the powerful preaching of Peter on the day of Pentecost. It is possible to transform the elements of savagery to the elements of civilization. The gospel would be worthless if it were not. Therefore, Koreshanity is charitable to individuals drawn into the vortices of hate; but it is forceful in its denunciation of the spirits which lead men into the hideous forms of modern diabolism.

It is easy for the socialist to cry "Down with mammon, up with man!" The magic power of transformation of human society is supposed to reside in the ballot-box and the more or less equal distribution of the world's wealth. To the reasoning mind considering the important social and economic issues of the world, it is apparent that mammon is not something to be laid aside like an old garment; it is more deep-seated than a mere covering—aye, mammon is in the man, constituting his perverted character and loves. No mere song of the siren is potent enough to destroy the inbred tendency of the great masses of humanity; neither is a mere raising of a curtain on the stage of vain imagination vital enough to resurrect man. The great social and economic redemption of the world must constitute the work of the greatest Leader the world has ever known; and when he appears he will be a firm and most uncompromising advocate of law and order, despising every tendency to anarchy in thought or deed.

Having lost all power of the divine life or impulse, the church is compelled to invent methods of combating some forms of modern evils. The latest departure is the "fighting of fire with fire" in the establishment of a Christian saloon where intoxicants are sold the same as in other dens of vice. Bishop Potter is responsible for the innovation in New York, having recently opened a saloon with prayer, dedicating it to the service of the Almighty! A man's conceptions of Christian ethics must be very low indeed, to lead him into endorsement of a scheme for disposing of the devil's liquid fire under the plea of antagonizing the saloon evil.

Order develops through the processes of integration; chaos obtains through the disintegration of that which has been in orderly arrangement.



# The Open Court of Inquiry.

THE EDITOR.

## God the Father of Himself.

"(1) I know there are many proofs from the Scriptures that Jesus the Christ was God. But how shall I explain John xvi: 28? Can we say that God was his own Father? (2) Are the Sons of God to appear according to tribes, or will a part of each tribe be manifest first? (3) How will time end, and when will it begin again?"

Both the Bible and Koreshan Science teach that Jesus the Christ was God Almighty, because he was the highest product of universal activity and life. He was the seed of the whole universe—the world involved. Jesus was to the universe what a seed is to the life of its kind, and the functions he performed were analogous to the functions of a seed, which reproduces itself through the operation of definite and fixed principles and laws.

If the Almighty created all things in heaven and in earth, he must have created himself. Now, in order to understand this statement it is necessary to bear in mind that to create does not mean to produce anything from nothing, as is usually supposed, but to produce from something. God renews himself, his life, and the life of the universe through processes of self-begetting and reproduction. He comes as a helpless infant in the manger, and develops to the maturity of divine Manhood; and then through processes of his fall, he becomes the Ancient of Days, in the amplification of his Fatherhood. He is in the one perfect Man, then in the thousands of mortals, and then, through the multiplication of himself, he appears as his own manifold offspring in the Sons of God. Throughout his varied experiences He is himself; he is thus his own Father, his own Son, and his own Sons; he is the Creator of himself, and at the same time the product of the universe.

When Jesus said, "I came forth from my Father, and am come into the world; again, I leave the world and go to my Father," he conveyed the idea primarily that the Father was God the Spirit in the divine heavens, which Jesus himself contained; and that when he went away he would return to and be absorbed by the central Spirit of all

life. The Father and Son were in unity in the perfect physical form and life. The Son was the container, and the Father was the contained. That which was within was greater than the Son; therefore Jesus said, "My Father is greater than I," and "of myself I can do nothing."

In his ascension to and absorption into the center, Jesus entered into union with the eternal Spirit, becoming equal with the Father and occupying the Father's throne, not with a separate being, but in conjunction with the one Being occupying the throne of universal dominion. The Almighty is not only his own Father, but he is also his own Mother, because in the only Begotten was involved the divine Maternity as well as the Fatherhood. Father, Mother, and Son were one in the perfect Manhood of Jesus.

(2) The Sons of God will be manifest in specific orders, of which there are seven. These orders are both successive and simultaneous. The seven orders are related to the twelve tribes as the seven Messiahs are related to the twelve signs of the Zodiac, or the twelve dispensations. All of the twelve tribes are involved and represented in one personality; and likewise they will be in each order of manifestation. A manifest order with its Maternal origin will contain all of the unmanifest orders, or the orders to follow. The perfection of the divine character and attributes and power may be manifest in a single order. There will be successive unfoldings or unsealings in points of time in the ages of light.

(3) True time is inseparable from life. Just as there are cycles, ages, and dispensations of life, there are corresponding cycles, ages, and dispensations of time. The time of this dispensation will end through the cutting-off of the involved life of the age; at that cutting-off, the age and the great cycle will terminate. Time is a cutting-off, or a period cut off; that is what the word means. Periods of time are both relative and definite, and all time is limited, just as all space is limited. At the point where one time ends, another time immediately begins. Eternity is

made up of a succession of cycles or circles of time; or rather, eternity of life and duration is expressed externally through the forms of life and limitation of time.

## Apparent Depression of the Horizon.

"An idea has just occurred to me of what seems to me to be a new method of demonstrating the direction of the earth's curvature. It may not be new, and it may be fallacious. If we were on a convex surface and should look through a perfectly leveled telescope on the surface of water, we should see the horizon in the distance as I have indicated in the pencil sketch. But if we had the same telescope in a balloon at considerable altitude, the telescope being leveled as before, we should be looking into space and we should see no horizon. In order to see the horizon from such a high point, we should have to change the relation of the telescope to the horizontal. If we are on a concave surface, the horizon would always be on a level with the eye, and we should not have to tilt the telescope in order to observe the horizon line, the horizon always appearing on a level."

From the basis of general statements one may make erroneous conclusions. The statement that an orange is round is true from the basis of a general use of the term; but a little examination reveals the fact that no orange constitutes a perfect sphere. It is well that fine distinctions be made when we enter into a specific analysis of a subject. As we go from general statements to details, we leave approximations and take up definite and exact measures, qualities, quantities, and characteristics.

From the basis of a general statement or description of what appears to the unaided vision, the horizon is on a level with the eye; but if observations be made with suitable apparatus, as the engineer's transit, or even with a long straight-edge properly leveled, there appears a depression of the horizon or water line—the angle of the apparent depression being too small to be detected with some eyes, but large enough to be striking in others, and very striking through a leveled telescope.

The fact that there is an apparent depression of the horizon, is generally taken as evidence that the earth is convex. The earth does *appear* to be convex; and the several so called evidences seem to bear out the conclusion, con-



sidered either together or separately, in ignorance of the all-important factors of visual impression. The entire modern astronomy is built upon the illusions of misinterpreted phenomena. The fact that the horizon appears depressed below the actual horizontal or level, by no means militates against the conclusion that the earth is *concave*; on the contrary, we maintain that such appearance is the inevitable result of the operation of the principles of visual impression of a concave surface. In endeavoring to determine the size and shape of the earth, not a single astronomer or geodesist of the old school pretends to consider for a moment any principle, factor, or law of perspective foreshortening.

It is well for students of Koreshanity to be well informed on these points, if they desire to successfully meet opposition to the conception that the earth is concave. If one should contend with another familiar with the facts of observation, that the horizon is actually and exactly, under the most precise scientific measurements, on a level with the eye, and should stake his faith in the Cellular Cosmogony on the statement, he would lose his argument if put to the test—not because there is any weakness in the Cellular Cosmogony, but because the argument supposedly in its favor had its foundation in a general statement only. If the inquirer will refer to pages 29-31 and 63, of the CELLULAR COSMOGONY, it will be seen that we hold that there is an apparent dip or depression of the horizon, but that it is only apparent, not real.

The horizon appears depressed because the earth is concave; the amount of the apparent depression depends upon the ratio of the concave curvature and the altitude of the observer. The usual rule for estimating the amount of the apparent depression is that the square root of the elevation (in feet) gives the dip in minutes of arc. Thus, if one is 9 feet above the water level there would be, according to the rule, an apparent depression of 3' of arc; but this is too large by about one-twentieth of the amount. The higher the altitude of observation, the greater the angle of depression becomes.

If we scientifically consider the visual impression from three kinds of

surface—concave, flat, and convex, the ratio of curvature of the curved surfaces being 8 inches to the mile, we should find three distinct and different impressions of the horizon to obtain. Upon each the horizon would be circular; but with respect to the apparent relation of the water line to the actual horizontal or level, the concave surface shows a depression varying according to the altitude of observation; the flat surface would show an horizon exactly on a level with the eye; while on the convex surface, strange to say, the water horizon would appear a little *above* the horizontal, or the plane of the eye of the observer.

#### LARGEST CITY IN FLORIDA.

**Estero to be Incorporated as a Town Twelve Miles Square, by the Koreshans.**

The *Press* last week outlined some of the big things in store for Lee County. And now a great city is being planned that will make Jacksonville and Tampa villages by comparison, in fact even New Orleans or St. Louis will do well to get in the same class. The new city of Lee County is to contain not less than twelve miles square, and will be exceeded only by Greater New York, Chicago and Philadelphia. The new city is to be built on the banks of the Estero river and bay, which will now become famed as the waters upon which will nestle one of the greatest cities of the continent. You think this is a joke? Well, hardly; it is a stern reality. In fact, so real is it that the people of the section to be embraced in the great city are stirred as they have never been before.

To come down to the facts in the case, the Koreshan Unity has taken legal steps to carry out its long cherished plans for laying out and building the "City of the New Jerusalem," and has posted legal notices at the Estero post-office, that on the 1st day of September a meeting of the citizens will be held for the purpose of incorporating a city to contain twelve miles square of territory, and to elect officers, etc.

Under the Florida law twenty-five legal voters can take steps to incorporate a town, and this is what is being done by the Koreshan Unity. To give ample room for the tens of millions that will comprise the future city of the New Jerusalem, a large extent of the country has been taken in, running down to Estero bay, and back in the wild lands for miles. It was at first thought that the large Floweree grove, and homes and groves of the settlers were included in the corporation limits, but this has been found to be an error, the lands not owned by the Koreshan Unity being the property of the United Land Company and we understand that it is the intention of the Koreshan Unity to purchase all these lands to be embraced in the new corporation.

The New Jerusalem is to be laid out on a scale that will dwarf into insignificance all plans of present large cities. There will be great temples, from which broad avenues will radiate in every di-

rection, and the picturesque Estero bay and river will play an important part in the future of the new city. The owners of the great groves of grapefruit and oranges that are now planted on Estero creek, will find at their doors millions to utilize the crops grown, and eventually Estero is to become the leading seaport of the world.

Thus it will be seen that Dr. Teed is not a dreamer, but proposes to actually carry out his cherished plans for building at Estero a great capital and center of government for the Koreshan Unity.—*The Press*, Ft Myers, Fla.

#### THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World, and National and Local News.

##### Important Foreign News.

Results of the Russo-Japanese war during the past week have been decidedly in favor of Japan. Storming of Port Arthur has continued almost unabated, and the Japanese have gained several important points, taking a number of outlying forts surrounding the main stronghold in Port Arthur. Further reports confirm the first news of serious crippling of Russian navy in the East. In engagements around Port Arthur the Japanese have lost heavily—about one fifth of the army, it is said; but recent reinforcements of 60,000 men more than make up for the losses. The battles are furious. Gen. Stoessel telegraphs Russian government that Port Arthur may be his tomb. It is generally conceded that Port Arthur must fall at an early date.

(Continued in middle column, next page.)

#### ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

##### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to **Advertising Dept. The Flaming Sword**, Estero, Lee Co., Fla.

#### ...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

##### WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

**Guiding Star Publishing House,**  
Estero, Lee Co., Fla.



## List of ————

**Koreshan Publications**

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

**The Guiding Star****Library Series.**

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book*. By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

**The Pamphlet Series:**

*The Cellular Cosmogony, or the Earth a Concave Sphere*. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel*, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

**The Tract Series:**

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory*, by KORESH. Ein kurzer Inbegriff der Koreshantheologie (German). Translated from the English of Prof. Morrow by Dr. J. Augustus Weimar.

**The Leaflet Series:**

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolunar Forecasting.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

**The Guiding Star Publishing House,**  
Estero, Lee Co., Fla.

China, under pressure from Japan, orders that all Russian warships in Chinese waters disarm or leave at once. Warships of the nations in and around Chinese ports seek to preserve Chinese neutrality, as well as to enforce fairness on the part of Russia and Japan.

Dr. Oliver Ferguson, a British scientist, says that the era is at hand when man will live more than 100 years, and die painless.

Sir Thomas Lipton announces that he will build Shamrock IV, and endeavor to lift the American cup.

The automobile is a life-destroyer in France. Public indignation against the use of them.

**Happenings in America.**

The packing-house strike in several cities is still on, with occasional riots. In Chicago, the court was asked to enjoin the packers from furnishing the strike-breakers with sleeping accommodations in the packing-houses. Remaining in the packing-houses day and night, the unions were not permitted to reach them. At Omaha, the packers asked for protection from state troops. Strike-breakers are assaulted daily; as many as 50 assaults occurred in one day. Union barbers at Omaha and other cities refuse to shave strike-breakers.

Judge Dunne, of Chicago, decided the Miss McGoggin case in favor of 2,300 Chicago teachers, to whom are now due from the city, on salaries reduced in 1900, a sum of over \$250,000. This is a most remarkable victory due to the tireless efforts of Miss McGoggin on behalf of the teachers. The plea of the city was lack of funds. Miss McGoggin charged that if the city looked after the tax-dodgers there would be funds in plenty. She has now won her point.

Old scores between the miners and mine-owners in Colorado are revived, and another struggle is imminent. The union miners are being forcibly deported by non-union miners, mobs of which attack the unionists and stir up feuds anew. Endeavor is being made by the unions to bring the matter before the higher courts, so that U. S. troops, instead of state troops, will deal with the situation.

Fierce riot at the Chicago stock-yards last week; mob of 4,000 chased and killed steers, and were charged upon by the police, and several shots fired. The hungry strikers eagerly sought the flesh of the steers they killed.

Alexander Jester, acquitted four years ago on charge of murder of Gilbert Gates, brother of John W. Gates, the Chicago millionaire, 28 years before, confessed to the murder on his death-bed last week.

Republican leaders, after careful analysis of the political situation, declare that re-election of Roosevelt is certain.

Destructive tornado visited St. Louis, demolishing a number of houses, killing one person, and injuring others.

A destructive tornado passed through Minneapolis and St. Paul.

Two insurgent vessels bombard the capital of Paraguay.

Senator Hoar reported dying at Worcester, Mass.

The World's Fair is hereafter to be open Sundays.

**THE FLAMING SWORD'S CLUBBING OFFER**

There are a number of first class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter press and artistic illustrations. One of the very best magazines published is

**The Cosmopolitan,**

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendar paper throughout, and finely illustrated.

**The Twentieth Century Home**

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

**"Captains of Industry"**

is a handsome book of 500 pages, giving the early lives, growth, achievement, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

**OUR PROPOSITION:**

The Cosmopolitan, 1 year	\$1.00
The Twentieth Century Home, 1 yr.	1.00
Captains of Industry	3.00
THE FLAMING SWORD, 1 year	1.00
<b>Total</b>	<b>\$6.00</b>

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

**The Guiding Star Publishing House,**  
Estero, Lee Co., Fla.

**DANGEROUS VACCINATION**

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

**"MEDICAL DELUSIONS"**

is a work of 108 pages, paper covered, written by DR. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

**THE GUIDING STAR PUBLISHING HOUSE**

Estero, Lee Co., Florida.

**Send Ten Cents**

—To—

**THE FORT MYERS PRESS**

...For...

**Special Illustrated Railroad Edition**

Contains over one hundred illustrations and articles on the various products and resources of Lee County.

The Fort Myers Press is published weekly at Fort Myers, Fla. Subscription \$1.50 per year.

Special Edition will be sent free to pay-in-advance subscribers. \* \* \*



### ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.  
CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
FRUITLAND, IA.—Rev. J. B. Parmelee.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.  
SAN BERNARDINO, CAL.—Mr. John M. Lane.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
SHIPPENSBURG, PA.—Mr. Frank H. Smith.

## The Wall Street Journal

The National Financial  
Daily Newspaper

Reveals the News and Facts governing Values. Studies underlying causes of Market Movements. Reviews, analyzes and criticises Railroad and Industrial reports.

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## The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

### Some Florida Items.

The local opposition to Estero's incorporation have played their last game, and lost all. The Koreshan Unity voluntarily cuts the opposition out of the incorporation. The animus of the opposition is finally revealed through their most recent letter to the Ft. Myers Press; it is simply prejudice against the Koreshan System without the slightest legal ground for the opposition.

Seventy-five Koreshans enjoyed one evening last week, a delightful moonlight excursion down Estero river on launch Victoria and large lighter. Opportunities for outings on the waters of the Gulf, bay and river are frequent, and enjoyable.

Recent purchases extend Koreshan possessions on Pine Island, from the San Carlos Hotel to San Carlos Bay, giving the Koreshans possession of wharf and docks and control of local waters.

The Koreshan Unity has recently purchased 4,000 acres of land lying within the limits of the proposed incorporation of Estero. The lands lie mainly west of the Koreshan settlement.

Lee County socialists endeavor to appeal for votes by opposing incorporation of Estero by the Koreshans.

### NOTICE.

Notice is hereby given, in pursuance of the Statutes of the State of Florida, requiring all persons who are registered voters, residing within the following limits, to wit: Beginning at the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, in the County of Lee, and State of Florida, and run from thence West to the Northwest corner of Township forty-six (46) South of Range twenty-four (24) East, then run South to the Southwest corner of Section nineteen (19) of Township forty-six (46) South of Range twenty-four (24) East, from thence run in a direct line to the Southeast corner of Section thirty-six (36) of Township forty-seven (47) South of Range twenty-four (24) East, then run East to the Southeast corner of Section thirty-one (31) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Southeast corner of Section nineteen (19) of Township forty-seven (47) South of Range twenty-five (25) East, then run East to the Southeast corner of Section twenty-four (24) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, the point of beginning, and lying and being in the County of Lee, and State of Florida; to meet at the store on the premises of the Koreshan Unity, in the Town of Estero, County of Lee, and State of Florida, on the first (1st) day of September, A. D. 1904, at ten (10) o'clock in the forenoon, for the purpose of selecting officers and organizing a municipal government for the Town of Estero, Lee County, Florida.

Estero, Florida, July 25, 1904.

Cyrus R. Teed,	Moses Weaver,
Geo. W. Hunt,	John A. Grier,
Thos. P. Gay,	David Strain,
R. W. Gray,	Geo. W. Clifton,
Lou. H. Staton,	Frank Clarke,
Chas. A. Graves,	Jacob Horn,
Chas. H. Hunt,	Andrew Howard,
Leroy L'Amoreaux,	J. H. Bubbett,
Wm. Acuff,	Neal Harris,
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Walter Bartsch,	John Watson,
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## Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN,

FORMERLY TEACHER AT WELLESLEY COLLEGE.

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The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

The Guiding Star Publishing House,

Estero, Lee Co., Florida.

50 YEARS' EXPERIENCE

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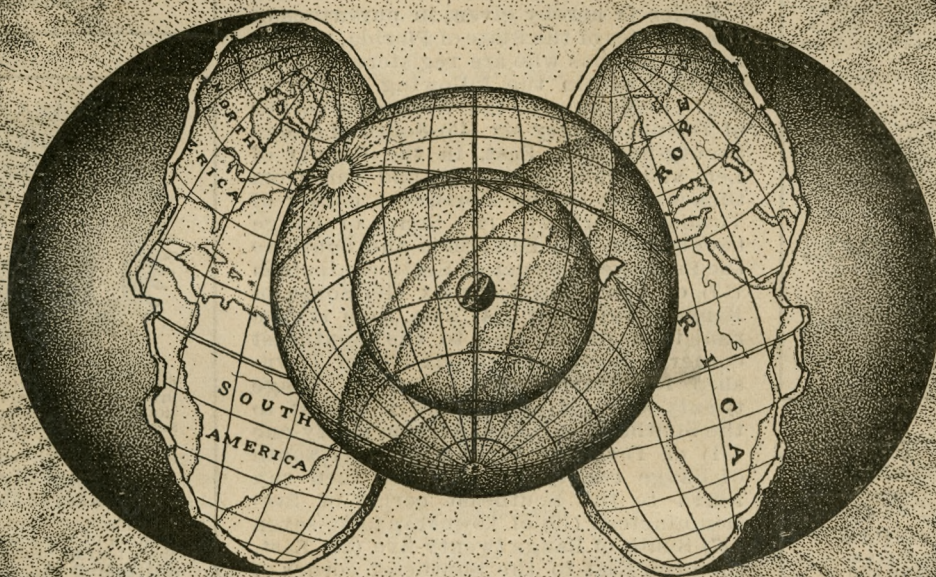
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., SEPTEMBER 6, 1904

NUMBER 13



## THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY